

U.S.A. Youth

The National Monthly For Ukrainian Catholic Youth

Vol. 21, No. 6.

June, 1965

Dmytruk, Chrysant and
Leslie
10915 - 124 st., ste. 26
May 66



ART OF UKRAINIAN EMBROIDERY RETAINED — See Page 3. Altar vestments presented by Mrs. Kathy Chichak, U.C.W.L. to Rev. Kowalski of St. Josaphat's, Edmonton, Alta. Kathy is a former U.C.Y. member of St. Josaphat's parish

YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH

Motto of the U.C.Y. — "Always faithful and united for God and Country."

Address all correspondence and cheques to:
(please give exchange on cheques)

YOUTH MAGAZINE

10967 - 97th Street, Edmonton, Alberta, Canada
Phone 474-2877

Authorized as Second Class Mail by the Post Office Department, Ottawa,
and for payment of postage in cash.

SUBSCRIPTION: \$1.50 PER YEAR — .15c PER COPY

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Subscriptions: 584

	May	June
WINNIPEG DIOCESE	297	293
EDMONTON DIOCESE	283	227
TORONTO DIOCESE	63	34
SASKATOON DIOCESE	28	26
OTHERS	4	4

TABLE OF CONTENTS

OUR PRESIDENT COMMENTS	1
POPE URGES INTERNAL CHURCH UNITY	2
UKRAINIAN CONTRIBUTION	3
U.C.Y. NEWS	6
UKRAINIAN ARTICLE	9
BE A LEADER	12
THE QUESTION BOX	Inside Back Page

OUR PRESIDENT COMMENTS

The work of your National UCY Executive centres around giving unified leadership to UCY in Canada, coordinate the activities of the UCY and to initiate activities which would be of national character. As a motto for its activities the Executive chose "Be proud to be a Ukrainian Canadian". As you see, the above establishes the reason for the existence of your National Executive and also defines its activities.

Our work to date has centred mainly in establishing certain programs of activities. The "Youth" magazine program has been completed (see February, 1965 issue) and is being implemented. We feel that through the implementation of the program our magazine will become better and more interesting. Presently the continued publication of the magazine is being threatened due to lack of money. Your Diocesan Executive has received a detailed letter in this regard and we hope that they have passed the information on to you. The magazine requires financial help from your local now in order to continue to exist. Lend your hand of support. The second program which has been completed and sent to our Church Hierarchy and to all Diocesan Executives for approval is the Cultural Program. This program outlines a program of religious and cultural activities of the UCY. Once approved it will be evolved in detail and you will be supplied with a plan of activities which we hope will help you in your club activities. The program for "Scoring Club Activities" is nearly completed. This system endeavours to establish a common system for scoring club ac-

tivities. Once approved by all Diocesan Executives it will be used by all to judge clubs for such things as "Most Active Club" trophies, the "Ladyka Trophy" and all other such competitions.

This scoring system will show very clearly how your club is operating. As these programs are completed, they will be published in this magazine and you will read of its details. Other programs are also being worked on, but more on these at another time.

As you will recall from one of our previous discussions, the UCY membership was set by the National UCY convention of July, 1964 at \$3.00. Since, however, we have been informed by various Diocesan Executives that you the member cannot pay a \$3.00 membership, therefore we have lowered it to \$2.50. Of this money \$1.50 constitutes the Youth subscription and \$0.25 each goes to your local, your Diocesan UCY Executive, Diocesan Ukrainian Catholic Council and your National UCY Executive. Because of the drop in membership, the UCY Constitution will not be printed in booklet form but will appear as an issue of the "Youth" magazine. We sincerely hope that the new membership fee is more appealing to you.

With the summer vacations around the corner, we hope that you will not disband your clubs but continue to operate. Summer is the time to plan outdoor club activities — use this time to the best advantage. If your Eparchy offers summer camps for young people - attend them. Life at a summer camp is full of fun and relaxation and you would be surprised how much you can

learn of your religion and culture at these camps. If you are not going to attend summer camp but will have catechism classes offered in your parish, be sure to attend them and deepen your knowledge of your faith. If you are a member who

is out of school and employed — you will be getting a holiday and we hope you will have a pleasant one.

We wish a happy summer time to each and everyone of you.

Chrys Dmytruk, President.

Pope Urges Internal Church Unity

VATICAN CITY (NC) — Pope Paul VI has called on Catholics to love, defend and promote the internal unity of the Church and taken issue with Catholics whose only contribution to the Church is "a bitter, disruptive and systematic criticism."

The Pope said at his regular weekly general audience (March 31) that in speaking of the Church's internal unity he was referring to "the urgent obligation of everyone to nourish that sense of solidarity of friendship, of mutual comprehension of and respect for the common inheritance of doctrines and morals, of obedience and of unanimity in the faith that must distinguish Catholicism."

Without specifically stating what disruptive tendencies he had in mind, he gave an indication by asking:

"What must we say of those who . . . know of no other contribution to give to Catholic life than that of a bitter, disruptive and systematic criticism? What are we to say of those who put in doubt or deny the validity of the traditional teaching of the Church so that they may invent new and untenable theologies? What must we say of those who seem to have a taste for creating currents (of thought or opinion)

one contrary to the other, to sow suspicions, to deny trust and docility to authority, to defend autonomous actions without foundation or wisdom? What must we say of those who, to be modern, find all imitable and bearable beauty in what they see in other areas and all that is unbearable and debatable and outdated in our area?"

Pope Paul made it clear he was not referring to "the process of purification and renewal which now agitates and regenerates the Church, and which, above all, works for and promotes the Church."

Instead, the Pope said "we only wish to invite all those who feel the dignity and responsibility of the name of Catholic to love strongly and deeply the mystery of its interior unity, and to venerate it in word and deed so as to give to the Church the joy of being what it is, magnificently one, and so as to increase the splendor which comes from it for the illumination of the world."

The Pope said that this is not "a closed, static and egotistical spirit. It is not a 'ghetto' spirit, as they say today. It is the genuine spirit of Christ infused in His Church and it is, for him who has eyes to see, a phenomenon of supreme spiritual beauty."

From: Progress.

UKRAINIAN CONTRIBUTION

By Ol'ha Woycenko

Canadians of Ukrainian descent form the largest ethnic group of Slavic origin in this country, totalling more than all the other Slavic groups combined. According to the census of 1961, there are nearly half a million. Traces of Ukrainian immigration to Canada go back as far as 1874. The influx of mass immigration began in the 1890s.

The oldest type of Ukrainian Church buildings erected in Canada were the Byzantine tri-cupola, or "onion"-domed edifices, the designs of which were simply transplanted from the old country to Canada. Such churches could be seen in North Winnipeg and throughout Canada. Except for such modern additions as plumbing, electricity, etc. they could be classed as absolute imports, dating, as far as design is concerned, centuries back. As time went by, modification took place, and in later buildings there are characteristics that are more in keeping with the prevailing style, although a good deal of the old traditional design was incorporated into them. Only very recently, due to the individual efforts and talents of such architects, as Prof. Radoslav Zuk of the University of Manitoba, church buildings have been erected, which are modern in design, adapted to time, space and terrain, and yet, incorporating into their structures the traditional elements such as tri-domes, etc. This type of structure is not only ultra modern, but it forms a highly artistic synthesis of both—the Ukrainian past and Canadian present.

The settlers brought to Canada all kinds of handicrafts. There was a strong desire amongst them not only to preserve the age old crafts but to continue developing them in their new environment. Out of sheer necessity the crafts had to be adapted to the practical needs of the settler's new way of life in this country, utilizing material which was more available here, yet incorporating age old traditional designs and patterns.

Interest in the crafts have been not only been revived but are flourishing more than ever. There is fourth generation of Canadians of Ukrainian descent mastering the crafts; some of them turn our flawless pieces of embroidery and weaving, which are not only unique additions to the modern decor of their homes, but they also incorporate them into certain styles of wearing apparel, especially women's and children's costumes and accessories.

An amazing interest in other crafts has recently been noted, e.g. Easter egg painting, wood carving, weaving.

The culinary aspect of the arts went through a remarkable process of evolution. The age old receipes were adapted to ingredients which are available here in Canada, and techniques familiar to this country's way of preparation and cooking, were adopted.

Ukrainian artists, sculptors, and architects are contributing to the development of the arts in Canada. Leo Mol of Winnipeg is an example. Peter Dobush, an outstanding architect, born and educated in Winnipeg,

now practising in Montreal, should be mentioned. Both Mr. Mol and Mr. Dobush received national recognition in 1960 when they were awarded medals by the Royal Architectural Institute of Canada for outstanding achievements in their specific fields. Then there is Helen Kohuska, one of the Canadian born artists who studied abroad and brought a new spirit to the Ukrainian artistic creativity. Taras Korol of Winnipeg is called upon continuously to project stage sets, design costumes, etc. in connection with the various theatrical productions. A number of postwar emigre artists, such as Vadym Dobrolige (Edmonton), D. Dmytonko (Toronto), S. Hordynskyj (Winnipeg) have left their artistic marks on the decor of many church and public buildings in Canada. And the modern graphic designs of Myron Levyckyj are greatly contributing to the aesthetic appearance of book covers and publications in general.

Classes in drawing and painting for children and young adults have been conducted by Kateryna Antonovych. Herself, a talented artist, Madam Antonovych is accomplishing wonders with the young aspiring artists and has inspired a number of them to pursue their studies in institutions of higher learning, here and abroad. One of her pupils, Daria Zelska - Darevych, a graduate of the University of Manitoba chose for her thesis - ancient designs of Ukrainian ceramics.

An important Ukrainian contribution has been in the field of horticulture and agriculture not all of us are aware of the fact that certain species and varieties of flora (decorative -

ornamental as well as edible - fruit, cereal and vegetable), quite common now in Canada, owe their cultivation and growth here to these settlers, who brought the seeds from their former homeland and painstakingly fostered their growth and reproduction.

The social aspects of a culture include colorful and symbolic customs of Holiday Festivities, such as Christmas Eve celebration, Easter and other holy day feasts. The festivities are quite outstanding, especially in the prairie provinces, and have definitely become a part of the Canadian scene with special Radio and TV programs to mark the occasions.

Choral and group singing, as well as folk dancing are well known characteristics of Ukrainians.

In the Saskatoon Symphony are eight Ukrainians of the first and second generations born in Canada. In Winnipeg, Toronto and other cities they are in the string sections of many orchestra.

Ukrainian theatrical art has a lengthy and bright tradition in Canada. In the period when hundreds of Ukrainian community halls mushroomed across the country, especially in the prairie provinces, the amateur theatrical groups were the core of these institutions.

Due to such intense interest in drama, offsprings of these once amateur performers, professional training and today, as accomplished artists, are contributing to the theatrical life in general. Some of these may be mentioned, as for instance, Cecil Semchyshyn, Orest Ulan, Joan Karasievich, Lesia Zubrak, "Juliette", and others.

Activity in this sphere inspired the writing and publishing of plays which too are part of the literary contributions of Ukrainians to Canada. In this respect Semen Kowbel, O. Luhowyj, D. Hunkevich could be named.

In the economic, professional and political life of the country, the Canadian Ukrainians have also made a substantial contribution. In the political field, they elected, or had been appointed, representatives at all levels of governments (mayors and reeves of cities and municipalities; members and ministers of Provincial legislatures; members and a minister in the Federal Parliament; members of the Senate, etc.)

The groups contribution to the spiritual culture of Canada is outstanding. The two traditional Churches — Ukrainian Catholic and Ukrainian Orthodox contribute to the religious pattern of the Canadian community.

Research and scholarly activities are represented by a number of prominent scientists. The late Dr. K. Pavlychenko of the University of Saskatchewan was a world renowned ecologist; Dr. W. J. Cherewick, phytopathologist, currently with the Research Branch of the Federal Agricultural Department, are only two examples in these fields. Then there is the eminent biochemist Dr. Nestor Bohonos, formerly of Edmonton, Alta., now in New York, and Dr. H. Messel, world renowned physicist, formerly of Rivers, Man., now in Australia. In the humanities we have had scholars here of Doshenko's and Beleckyj's calibre.

The Ukrainians in Canada are very productive in the realm of letters, especially in poetry, including

folk poetry, fiction, drama. The following authors could be mentioned: E. Kiriak (author of the monumental "Sons of the Soil" — a truly Western Pioneer Saga, recently translated into English by M. Luchkovich,) M. I. Mandryka (author of the epic poem "Canada"), Honore Ewach, Myra Lazechko Haas, and others. The past years have been very fruitful in the publication of biographies and memoirs, especially on the early years of settlement and adaptation in Canada. "Taking Root in Canada" by G. Romaniuk (published bilingually in English and Ukrainian) is one example.

A thick volume could be written on Ukrainian publications in Canada — newspapers, periodicals, journals. A recent survey disclosed that Ukrainian in Canada, in the period since the second World War, published 222 periodicals.

Since 1953, Prof. J. B. Rudnichyj has been annually compiling bibliographical surveys of all publications in Canada.

The Ukrainian language has been in constant use since the arrival of first settlers from Ukraine. It has been a uniting and unifying factor in the social and cultural life of Ukrainians and, at the present time is being used by the fourth generation, born and raised in Canada. As a significant cultural asset, the Ukrainian language in Canada has gained recognition in education levels and is now taught in high schools and universities.

However, it should be stressed that some form of acceptance, or official recognition should be given the various languages spoken in Canada, if cultural diversity is to continue.

As retrospective statistical data show, Ukrainian (as well as other non-English and non-French languages) in Canada is in decline. Comparing, for instance, the percentage of Ukrainians speaking the mother tongue in 1951, viz., 19.2 per cent of the total Ukrainian population, with that of 1961, it dropped down to 76.4 per cent. In other words, in the last decade approximately 13 per cent of Canadians of Ukrainian origin lost command of their language, in most cases switching to English. This decline in language cultivation is to a great extent due to lack of interest and encouragement which could / be

achieved, once the languages receive some form of legal recognition and formal status. Another obstacle is the negative attitude generally prevailing in the Canadian mentality as far as studying languages is concerned. Such linguistic inertia does not create a conducive atmosphere for the study and mastering of languages; on the contrary, such state of affairs is most discouraging. As a result, people of various origins become monolingual losing their original linguistic background and accepting only one of the official languages of Canada, mostly English.

From "Ukrainian Contribution to Canada's Cultural Heritage"

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U.C.Y. NEWS

Darlene Dziadyk Crowned Carnival Queen At Calgary

The Assumption of the B.V.M. UCY in Calgary held its annual Queen Carnival, the most important function of the year financially as well as socially. Through the hard work of our contestants, Luba Olynyk, Mary Dynys, and Darlene Dziadyk, the financial objective of the club was successfully realised.

As the custom is every year to donate a sum to the Church building fund, this year's project was to pay for the stain-glass windows which the club had purchased earlier in the year.

The water fountain, the blue and white streamers, the glittering stars of the "stardust" theme produced a

heavenly atmosphere and added much to the success of the dance. At eleven, Jean Fenko, last year's Queen, crowned the new Queen, Darlene Dziadyk. Her ladies-in-waiting followed. Luba Olynyk, and Mary Dynys.

Father Martynyk thanked all the parishioners present in supporting the youth, and the President expressed his gratitude for the wonderful co-operation of the committees and the members in making this Carnival possible.

It all ended too soon when the orchestra stood up and played "God save the Queen."

YOUTH MAGAZINE PRESS FUND

When the topic 'Youth Magazine' is brought into light, distant grumblings permeate an otherwise quiescent atmosphere. Late publication and combined issues of at times three months in one, have been the consistent grievances. Your Diocesan Executive has been no less disturbed, but NOW action is being taken. Our National Executive is conscientiously devoting all its resources to a speedy resolution. The above problems could be easily solved if it were not for a greater problem, one which could force OUR MAGAZINE into NON-EXISTENCE. Youth Magazine is in debt. In other words, our magazine is 'up to its ears' with creditors who demand payment and are tired of being told 'later'. One could blame the editor(s) until doomsday for allowing such a situation to happen, but then, when was the last time your club gave financial support to 'Youth'. Perhaps we should all take a course to learn the importance of a magazine to an organization for apparently few know. Maybe the problem lies deeper than that. It could be that no-one cares. Do you realize that only one twenty-fifth of our Youth are paid-up members, if you pardon the deviation from the original topic.

Our National Executive is work-

ing on a solution to pay this debt. It has solicited the support of all the other Catholic Organizations and of the Ukrainian Catholic Hierarchy in Canada, but there is one hitch. We must first show that we are willing to help ourselves. It is in this respect that a Press Fund has been initiated through-out Canada.

Each club is asked to donate a minimum of \$5.00 or the proceeds from one event (social). It is hoped that at least \$500.00 will be raised from the 25 clubs in our Diocese. In future editions of "Messenger" we will print a chart indicating the donations received by clubs. At the Diocesan Convention (September 4-6) an award will be presented to the local who, through their initiative and hard work have proven to be outstanding in their contribution and support to Youth Magazine. Will your club be the proud recipient of this award!!!

P.S. — Please make all contributions payable to 'Youth Magazine' and forward to U.C.Y. Diocesan Executive, 278 Bathurst Street, Toronto 2B, Ontario.

Clubs will not be eligible for award if contributions are received later than August 10th.

Toronto U.C.Y. Diocesan Executive

ATTENTION PRESS CHAIRMEN !

How About Submitting an Article?

Next Deadline Aug. 15, 1965

Ben Labchuk, President of Portage la Prairie U.C.Y., Man.

On April 12, 1965, the Portage la Prairie Ukrainian Catholic Youth Club held a meeting to elect a permanent executive to replace the now seven month old temporary executive. Twenty-two of the twenty-four members and one interested parent were present. Dan Labay, president of the Manitoba Diocesan Executive acted as chairman, assisted by Ray Labay.

Before the elections, Mr. Labay explained the principles of the UCY and several points of the constitution. There was some discussion about the position of the parish priest in the youth club, and also the eligibility of new members to hold high positions on the executive.

The new executive elected for the remainder of the term is as follows:

President, Ben Labchuk

Vice-President, Joan Romanyk

Secretary, Elizabeth Slukynsky

Treasurer, Tony Strutt

Fifth Member, Jerry Bell

Social Convenors - Mike Kluczowski and Mike Slukynsky
Press Chairman, Pat Puhach

After the elections the new president took over the meeting.

Since the church is badly in need of new pews the club decided to set up a fund starting with the initial sum of one hundred dollars which will eventually pay for new pews. We hope that we will be able to get the support of the other church organizations in this project.

It was also decided that we have a dance on the 28th of April with the "Shades" in the Knights of Columbus Hall.

We would like to thank Dan and Ray Labay for taking the time and trouble to come out and assist us. Your help and suggestions are greatly appreciated by all of us.

Pat Puhach

Church of Assumption UCY
Portage la Prairie.

FATHER, YOU ARE 'IT'

You are the head of the family —
be the head one, not the dead one.
You have the chief responsibility for
the praying, obeying and paying.
You are the shepherd, not the sheep;
so take the wool out of your eyes.
You have ears to hear and believe
what the teacher says about John-
ny.

You have, besides, a fatherly nose,
so smell a rat once in a while.
You can face your boy's anger now
better than face his contempt
later.

You needn't keep the stick in your
hands, but be sure to keep the
stick handy.

You want good teachers for your
boy; the best are many brothers
and sisters.

You wear the pants for more reason
than just to carry the wallet.

You CAN be the head of the family
but not by remote control!

The old excuse: "I run my job. My
wife runs the home" might be
common policy but is mighty poor
theology!

о. Омелян Квіт

КОРЕЛЯЦІЯ НА ГОДИНІ РЕЛІГІ

В шкільництві звертається особливу увагу на застосування методи кореляції в навчанні кожного предмету в школі. Нпр. на годині історії викладач мусить брати під увагу питання географії, літератури, мови, природи та інших предметів. Знову ж на годині географії переводиться кореляцію з історією, літературою, фізику, математикою тощо. Навіть інструктор руханки домагається, щоб викладачі інших предметів корелювали в навчанні своїх предметів із його предметом. Ідеться про те, щоб виробити в учнів загальний погляд, все-стороннє знання. Це завжди треба повторювати, пригадувати, поглиблювати та примінювати до всего, що з тим предметом пов'язане. Тому, що всяка освіта й виховання основуються на джерелах рідної культури, тобто мові, літературі, географії, історії тощо, тому то на кореляцію цих предметів звернено увагу.

Педагоги, як можуть так застосовувати кореляцію. Нажаль катехит стає безрадний, кажучи: "Мій предмет є такий абстракційний, і іншого наставлення, що я можу тільки при історії церкви ввищих клясах корелювати її із загальною чи українською історією". Забувається при цьому, що тепер навіть математика змушують корелювати на його годині математику з мовою, лі-

тературою тощо. А катехит має куди більшу спромогу кореляції інших предметів.

Поминаючи вже кореляцію мови, літератури, історії, які аж просяться до кореляції на годині релігії, але хоч би звернути увагу на кореляцію географії, фізики, природи. Буває така дивовижка, що нераз учень в середній школі дає відповідь, що Христос умер в Римі, або, що Вифлеєм лежить у Греції. Вияснюючи значення декалогу й моральних прав, можна корелювати навіть із фізику, як нормою фізичних прав. Бо коли нас обов'язують закони й межі фізичні то мусять теж обов'язувати й закони духові, моральні. Трактуючи про Божі прикмети, можна корелювати з природою, виказуючи доцільну будову організмів, гармонійний устрій світа, його лад і порядок, що підтверджує всемогутність і премудрість Творця. І св. Тайни, як видимі знаки невидимої ласки й інші правди віри мусимо унагляднювати через порівняння й аналогію з видимим світом, а через те кореляція з різними галузями науки стане нам дуже допоміжною.

Ідеться про те, щоб в кожному предметі прищіпiti Божу ідею, й виробити в учнів християнський світогляд в його научному й щоденному, практичному житті. Треба подбати, щоб релігія стала його

життєвою потребою й правилом поступовання. Тому кореляція на годині релігії має велике значення.

Кореляція вельми важна в народній школі. Тоді, коли то дитина ще не вміє добре читати чи писати ані не спроможна ще перенестися в абстракційний світ, то тут без кореляції годі дати собі раду. Тут тільки на основі тих відомостей, що дитина винесла з дому і які вже схопила при навчанні інших предметів в школі, можна розвивати в дитині Божу ідею. Балачкою, оповіданнями й на основі взірців із природи й життя, можна поводі впроваджувати дитину в світ абстракційних понять.

Коли трудно нам перевести на годині релігії ширшу кореляцію інших предметів, то головною причиною було б це, що священики звичайно мають всеого одну годину релігії на тиждень. А за одну годину ледве можна вичерпати хоча головнішу схему наміченого матеріялу. Тому катехит у школі повинен домагатися від решти учителів, щоб і вони в своїх предметах корелювали теж релігію. Якщо катехит на годині релігії має корелювати мову, літературу, то чому ж професор, мови, літератури не має корелювати релігії? Чей же тільки кореляція релігії в світських предметах може мати найбільший вплив на виховання, мораль, карність і обов'язковість учнів, чого й досі немає ще в наших школах на належній висоті. Коли викладач рисунків,

руханки, співу тощо домагається корелювати його предмет, то катехит має неменше право й обов'язок домагатися кореляції свого предмету.

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Семантишні нюанси слів

ВИКЛЮЧНО — означає “лише”, “тільки”. Часто слово “виключно” неправильно вживають у значенні “надзвичайно”, “дуже”, тобто там де треба вживати слово “винятково”. Замість слова “виключно” нерідко можна вживати слова “тільки”, “сам лише”.

ВИНЯТКОВО — означає “дуже”, “надзвичайно”, “особливо”. Інколи слово “винятково” помилково вживають у значенні “тільки”, тобто замість “виключно”.

ВТРАЧАТИ — означає здебільша абстрактні втрати (втрачати ілюзії, надії, спокій, свідомість, пам'ять, честь, сором). “Втрачати” вживається також, коли йдеться про школу матеріяльну, але непов'язану із загубленням чогось. Іноді слово “втрачати” плутають із словом “губити”.

ГУБИТИ — значить втрачати конкретний предмет, річ, внаслідок недбальства, неохайнності, неуважності. Інколи це слово вживають неправильно у значенні “втрачати” або в значенні “марнувати” (час).

ДАВНИЙ — старовинний, такий, що виник або існував у

далекому минулому (давня література, давньоруська мова, давньогрецьке мистецтво). Слово “давній” вживають теж і на позначення того, що існувало відносно давно (давній приятель, давні звички). Не зовсім вірно вживати в останньому розумінні слово “старий”, напр. “старий друг” — краще вживати “давній”.

ДРІБНИЙ — малий, незначний обсягом, вартістю. Слово “дрібний” уживається теж у переносному значенні, характеризуючи суспільну чи економічну роль чогось. У переносному значенні слово “дрібний” може характеризувати суспільне чи економічне становище людини.

МІЛКИЙ — неглибокий. Слово “мілкий” плутають інколи з “дрібний”, бо в московській мові це слово має оба значення.

ЗАВДАВАТИ — це дієслово в переносному значенні вживається у сополученні з іменниками “шкода” “удар”, “поразка” та ін. Характерно, що дієслово “завдавати” здебільшого вживається з абстрактними іменниками негативного пляну (поразка, жаль смуток тощо). Часом слово “завдавати” можна вжити з іменниками, що мають позитивне забарвлення. Порівн.: “Слава та, я признаюся, **завдала** серцю **втіхи**”.

Від: Zhyttia i Shkola

—O—

Quick Quotes For Fathers . . .

A wife is a person who sits up with you when you are sick, and puts up with you when you are not.

—Anna Herbert

A good father, finding his son on the wrong track, will provide switching facilities.

—Powerfax

—O—

Daughter: “What should I do if the brakes give way?”

Father: “Steer for something cheap.”

“Oh, that’s different,” said the man, pulling himself up and smiling happily, “that’s swell—let’s get started.”

HAPPY DAY

The man was indignant at having been arrested, and he staggered up to the police lieutenant to tell him so. “What I wanna know,” he said, weaving around in front of the desk, “is why was I arrested?”

“You were brought in for drinking.”

Breaking a mirror doesn’t always bring seven years of bad luck; my uncle broke one and next day was killed in a train wreck.

Doctor: “Deep breathing, you understand, destroys microbes.”

Patient: “But. Doctor, how can I force them to breathe deeply?”

Christopher News Notes**Be A Leader By Communicating Good Ideas**

"All of my good ideas stick in my throat whenever I get up at a meeting. I sit down feeling like a fool."

"On my way home from a meeting I think of all the things I should have said."

"I often think how effective I could be if I could communicate."

Comments such as these constantly reach us from all parts of this country and many sections of the world.

A letter from the Philippines reflected the same need for leadership training in this disturbing but hopeful way:

"There is a disastrous lack of leadership here. So much could be done if the talents of so many qualified Filipinos were put to work."

Such statements are heartening signs that more and more individuals:

1—are beginning to realize that God sends some of His ideas to others through them and that they have a responsibility to communicate them effectively.

2—are uncomfortably aware that while most good people "talk to themselves," those dedicated to evil talk to everyone else.

3—realize they can exert leadership not only in formal settings but over the coffee cups and in across-the-luncheon-table conversations by tactfully switching the talk away from idle chatter to more meaningful topics.

4—have a clearer understanding of what Aristotle, the Greek philosopher, meant when he said: "It is not enough to know what to say; it

is necessary also to know how to say it."

LEADERSHIP COURSE DEVELOPED

Leadership is practically impossible for a person who lacks the ability to express his ideas.

To help people develop this ability and the basic motivations needed, we set up a 7 lesson course in how to communicate worthwhile ideas. It has been conducted, here at Christopher headquarters, on an experimental basis, for a year and a half.

Participants have included persons from many walks of life, e.g., secretaries, lawyers, bank clerks, Cuban refugees, students, trade unionists, business executives, housewives, teenagers, teachers, airline personnel, salesmen, bus drivers, policemen and firemen.

WHY THEY SIGNED UP

The following comments are typical of the reasons individuals gave for taking the leadership courses:

● "My children are in high school and they can express their ideas better than I express mine . . . So I decided to do something about it."

● "When I was studying at the University of Havana, the Communist students boasted they would one day take over Cuba. They said they would surely win because they worked hard while we played. To our sorrow, we found out how right they were. I hope this leadership course will help me make up for mistakes of the past."

● "Whenever we go to parent-teacher meetings, my wife nudges

me all during the meeting to get up and say something. So, I am taking this course in self-defence."

THEY DISCOVERED THEMSELVES

It was fascinating for us to witness how person after person in each leadership group surprised himself and everybody else by unlocking his own ability to communicate good ideas.

We furnished the setting, formula and instructors. But the people themselves provided the inspiration by bringing into action an ability for leadership they didn't realize they possessed.

One Man's Experience

A 43-year-old truck driver illustrated the beneficial effects of just one lesson in leadership.

When he arrived for the first session, he frankly admitted being frightened and asked if he could just sit in on the first session.

Since each course is limited to 25 or 30 persons, every participant is expected to speak at each session, not be a "silent spectator."

But the exception we made in this case proved to be providential.

He Unlocked Himself

As the truck driver sat on the side of the group, he was visibly impressed as those (who were just as inexperienced and ill-at-ease as he was) spoke for 2 minutes about themselves, their occupations or families and their reasons for taking the leadership course.

After everyone else had spoken, he asked if he might say a few words.

With remarkable conviction and ease, he told the audience his name, talked about his job and then ex-

plained why he was taking the course:

"I belong to the Teamster's Union I know I have good ideas and I know I should be bringing them into my union meetings. But I am not doing this because I don't know how. That's why I am here, to learn how to speak up in my own union."

Shift From Negative To Positive

It was plainly evident that this good-intentioned man was happily surprised that he could give outward expression to the truth within him.

If millions more like him would take the few needed steps to shift from negative onlookers to positive transmitters of dynamic ideas, what a refreshing change would take place over the world!

WHOLE COURSE IN BOOK

Since many have asked for the format of our leadership course, we have just published a detailed presentation of it in a 376 page Christopher handbook, entitled, "How To Be A Leader."

It shows how to set up a formal course. But the suggestions it incorporates are equally pertinent for individuals to use on their own.

This new manual emphasizes the "why" and "what" of good leadership, as well as the "how" and "where" in these 7 lessons.

1. How to Start Communicating Your Ideas.
2. How to Begin and End a Talk.
3. How to Gather Facts and Present Them Effectively.
4. How to Add Clarity and Interest.
5. How to Convince and Persuade.

6. How to Speak on the Spur of the Moment.
7. How to Play a More Effective Role in Any Meeting.

(40 pages of guidance notes for instructors are also included.)

TIPS FROM THE HANDBOOK

The following are typical of the hundreds of suggestions in our handbook. Putting even these few into practice right now can help you become a more effective communicator of ideas.

1. SPEAK WISELY AND WELL —The following anonymous lines offer a bit of good advice:

"If wisdom's ways you wisely seek,

Five things you will observe with care;

Of whom you speak, to whom you speak;

And how and when and where."

2. DEVELOP A LIKING FOR PEOPLE — Whether you speak to one person or a thousand, they can tell in a split second whether or not you are eager to share good ideas with them or if your words come only from your lips, not from your heart . . . Love of people for love of God is an essential quality of a true leader . . . "By this will all men know that you are My disciples, if you have love for one another." (John 13:35).

3. KEEP INFORMED — This is not easy and often means sacrificing leisure time. But you will be a much more effective leader if you keep abreast of what is going on at your church, in your neighborhood and the local, national and international scenes.

4. GO AND KEEP GOING — If you belong to an organization or

group, be informed and play an active role in its meetings and programs. Above all else, make your voice heard. Remember that "unexpressed ideas are of no more value than the kernels in a nut before it is cracked."

5. THINK BEFORE YOU SPEAK
Take a few seconds to organize your thoughts, rather than blurt out a gush of words that don't know where they are going. Clear thinking must precede clear speaking. "A moment's thinking is worth an hour in words."

6. KEEP THE OTHER FELLOW IN MIND —

- Try to understand the other person's point of view.

- Avoid sarcasm, barbed remarks and personal insults. These are signs of weakness, not strength.

- Display Christlike calmness and clear, sound thinking in the midst of heated discussion. This will show up in your tone of voice, your facial expression and the rate at which you speak.

7. CONCENTRATE ON YOUR MESSAGE, NOT YOURSELF — Focus attention on what you have to say and you will automatically forget yourself. Fear of being misunderstood, or laughed at, will be put in the background once you realize you can be God's instrument in bringing helpful ideas to others . . . Say this simple prayer before you give a talk: "Be in my heart, and on my lips, O Lord, that I may worthily and fittingly proclaim Your truth."

8. COLLECT MATERIAL FOR TALKS — Look for facts and "slices of life" that can be used in talks. Tear out items in newspapers and

magazines and underscore passages in books that pertain to your topic . . . Jot down your ideas on 3x5 slips of paper, or keep a little notebook with you.

9. BE BRIEF AND PRECISE —

- Don't bite off more than you chew or more than your listeners can digest.
- Omit long and unnecessary explanations.
- Pick your point and get to it.
- Use short sentences. Be economical in your use of words. Never use 3 or 4 words where one would do.

10. MAKE NERVOUSNESS WORK FOR YOU — Most people are a bit frightened when speaking before a group. But a little fear can be an asset. It can sharpen your talks and make them sparkle. Before you begin, it will help to take a deep breath, and quietly look around at your audience for 10 or 15 seconds.

11. BE ENTHUSIASTIC — Recall that the word "enthusiasm" comes from two Greek words "en" and "theos" meaning "in God." So let the divine spark show through when you want to communicate constructive ideas . . . But don't confuse enthusiasm with bombast, wild gestures, or emotional display. You can be enthusiastic in a whisper . . . or without moving so much as a finger.

12. LET GESTURES HELP YOU — They can be an outward expression of inner convictions and add dimension to your words. A wave of the arm, a raising of the eyebrow, shrugging the shoulders, nodding the head are types of gestures.

13. COMMUNICATE WITH YOUR EYES — "Eye communication" means more than "eye contact." It

implies looking directly at your listeners and actually "talking with your eyes."

Sweep the audience gently with a warm, friendly gaze, allowing your glance to rest here and there for a brief second or two. It's far easier to know whether you're making your point if you look at your listeners, not at the floor or ceiling.

14. KEEP TRYING — The type of leadership we stress offers little in the way of ease, honor or personal gain. In fact, it usually involves hardship, misunderstanding, personal risk and sometimes personal loss . . . Recall the motto of the paratroopers during the last war: "Quitters never win, winners never quit."

The Leader of leaders said: "He who would save his life will lose it: but he who loses his life for My sake will find it." (Matt. 16:25).

15. BE A GOOD LISTENER — Learn from the thoughts and ideas of others: "Nature has given to man one tongue, but two ears, that we may hear from others twice as much as we speak." (Epictetus).

16. KNOW WHEN TO STOP — As this verse puts it:

"I love a finished speaker;
Oh yes, indeed I do.

I don't mean one who's polished,
I just mean one who's through."

FACTS ON THE LEADERSHIP COURSE

The following summary, from the foreword of the book, may give some idea of the course to those interested in setting one up:

What is the aim of this leadership Course? — It's purpose is to help you:

1—To use your God-given talents

more effectively in shaping the critical trends of our times;

2—To acquire the simple, easy-to-master tools of effective speaking so that you will be better equipped to communicate your worthwhile ideas.

How many people participate in the course? — Groups are limited to 25-30 persons. This allows time for each one to give at least two short talks at each session and for the instructors to give their constructive comments.

How long is the course? — We find that best results are achieved in 7 once-a-week sessions of 3 hours each. Since there is a planned progression from one lesson to the next, it is important that participants attend each session.

Is a lot of preparation necessary for the sessions? — No, not a great deal. But some "homework" is essential. The instructions in each lesson must be followed in preparing the brief talks.

Who provides the instructors? — Each group must choose its own. The handbook was purposely prepared so that those who have not had previous training may serve as instructors. Make sure that those

selected have both the motivation and basic abilities needed to: guide and encourage participants; keep sessions moving; focus attention on the leadership skills outlined in this handbook and prevent the group from entering into controversy. . .

What expenses are connected with the course? — There should be few beyond the purchase price of the handbook, minor incidentals and the possible rental of a room. No appeal for funds should be made to the group or undertaken by them.

Who can set up a leadership course? — An individual or group of any type is free to start a course and use this Christopher handbook as a working guide. But the responsibility for organizing and conducting a courses rests completely with its sponsor or members . . . It should not be called a Christopher leadership course, since our strict policy is not to authorize any Christopher groups, branches or representatives. (One man was surprised to find that when he proposed starting a leadership course in his union, 120 signed up for it. Now he has to set up 4 groups.)

PRESS FUND DONATIONS NEEDED

Make Your Contribution Now !!!

THE QUESTION BOX

Would it be a sin for a 16-year-old girl and a 30-year-old man to go together and plan on getting married? Would the difference in age affect their married life?

The law of the Church does not prohibit marriage between such persons. However, the girl is very young for so serious a step. It would be better for her to wait and make sure she knows her own mind. Whether the difference in age will adversely affect their married life depends greatly on the personalities of the couple. It would be best for them to get advice from their parents and other responsible people.

My parents want me to marry a boy that I don't like. What should I do?

Parents are not allowed to force a child into marriage. It is well that you listen with respect to the advice of your parents as to whom you should marry, but you must make the ultimate decision, since it is your life that is involved, and not that of your parents.

Is it a sin for a young girl to go out with a married man?

It is both wrong and dangerous for a young girl to go out with a married man. Such a course is a violation of the fidelity the man owes to his wife. It leads, moreover, as experience has shown in very many cases, to a breakup of the man's marriage, and to a sinful and invalid marriage. Almost inevitably, too, such dates will lead to grave sins of sensuality.

Going out with a married man has been the occasion of the moral downfall of many a previously decent girl. It usually starts with the hackneyed dodge of the married man that "that his wife does not understand him." The girl may say:

"We don't intend to do anything wrong. We just like to bowl or ice skate together." That's the way it starts, but it usually ends in adultery in one form or other.

For the sake of your soul, your peace of mind, your future, I beg you not to be deceived. There is no such thing as an "innocent" date between a young girl and a married man. It is not innocent at the start, even when it has not as yet led to outright sins of sensuality, because the man owes his companionship and fidelity to his wife alone. And it will not be innocent of sinful actions very long. Many a home has been broken up, many a person has ended a marriage outside the Church, many a soul has been lost because of such dates. If you know that a man is married, don't touch him with a ten-foot pole.

Is it all right to get married in your dead mother's wedding ring, which she left to you?

There is no reason at all why you cannot use your dead mother's wedding ring for your own marriage ceremony. In fact, I think this would be a very beautiful and consoling thing to do.

What is the best way to remember your morning and night prayers?

Undoubtedly the best way to be sure of saying one's prayers morning and night is to kneel down and say them as soon as one gets out of bed and just before getting into bed at night. This is a matter of self-training, and like every habit, it is acquired by practice. If we stick to it for a while, we will find ourselves kneeling down in the morning and at night at our bedside almost without the necessity of thinking about it.

SOLUTION

The producer was planning a war movie. "This will be the extravaganza to end all extravaganzas," he said. "We'll hire 30,000 people and have a movie such as has never been seen before."

"But," asked the director, "how in the world will we be able to meet the payroll of 30,000 people?"

"Simple," replied the producer "we'll use real bullets."

A woman seated with her husband told the waitress:

"I don't care if it is Thursday, I'll have a filet mignon."

"How would you like it cooked," asked the waitress, "Well-done, medium or rare?"

"Well, I certainly don't want my fish rare," snorted the woman.

"I beg your pardon, ma'am," said the waitress. "but filet mignon is the choicest part of the beef tenderloin."

"Beef?" repeated the woman, then turned angrily to her husband. "And all these years you kept telling me it was fish!"

Have you heard about the rich Texan who arrived at a hotel in Miami Beach followed by several bellboys carrying skis, toboggans, sleds, etc. Following them came several brace of Alaskan huskies.

"Why, sir," exclaimed the desk clerk, aghast. "This is Florida. There is no snow here!"

"I know, I know," boomed the Texan. "It's coming with the rest of my luggage."

HE'S WORSE

The waiters in a restaurant got a chuckle when they saw the manager post this notice in the restaurant. "Customers who think the waiters are rude should see the manager."

"Where do you think you are going?" shouted the policeman to the driver going the wrong way on a one-way street.

"I don't know," he replied, "but I must be late. Everyone else seems to be coming back."

Contributions Toward Youth Magazine May 1965

Articles From Spiritual Directors: NONE

Articles From Dioceses: Edmonton 4 points

Pictures From Dioceses: NONE

Press Fund: NONE

Total Subscribers:	Winnipeg	4	"
	Edmonton	3	"
	Toronto	2	"
	Saskatoon	1	"

Subscriptions paid in May NONE

Points: 1st place — 4 points 3rd place — 2 points
2nd place — 3 points 4th place — 1 points